Extracts from the Holy Orders of the Church. Copied Feb. 1841.

PAPERS OF SHAKERS
65
NEW YORK
New Lebanon

Extracts from
The
Holy Orders
Of the Church

Written by Father Joseph

To the Elders of the Church at New Lebanon.

And copied agreeable to Father Josephs words

February 18th 1841

Preface

or

Father Joseph's Introduction.

O dearly beloved

Ye who stand as Elders in the first church of God upon earth, draw nigh unto me, while I sound forth my word, and make known unto you the will of my Heavenly Father.

I have, for a year past at many times shown unto you the various orders and regulations that were established by the revelation of God for this holy Temple, even the first church upon earth

Yea I say, dearly beloved, I have at many times caused some of those holy Orders to be written in lengthy communications unto you; but now it is the will and word of my Heavenly Father, in union with Mother Ann, Father William, Father James & Mother Lucy that all these holy Orders be written in one book for their more safe keeping, and for the accommodation of those who do now or may hereafter

stand as Elders in the Church.
And God doth furthermore require that these Holy Laws and statutes of Zion should henceforth be kept sacred throughout all generations in the hands of those chosen as Elders in the Church.

Farthor Joseph.

In union with all the Heavenly Parents.

The

Holy Orders of the Church.

Section II.

The order of God as respects those who are called to stand as Elders in the church.

1

Those who are called as Elders are the head of the body that constitutes the Church, they stand in their order next to the Holy Annointed.

2 It becomes the duty of the Elders to look to the Ministry for council, strength and wisdom, wherewith to guide and direct the body of the Church. Therefore it becomes necessary for them, at all times to make known unto the Ministry the standing, state and situation of the family in all things, both spiritual & temporal, which according to the order established must all come to the knowledge of the Elders.

3 Those who stand as Elders must be such persons as have found a fruitful travel in the gospel according to their age and privilege. And they shall have had a privilege of twenty or twenty five years in the gospel before they have gained

experience sufficient to stand as Elders in the first Order. A lot of Elders in the Church must be composed of two brethren and two sisters.

4. And while there remains any in the church that were gathered during my ministration, it is the will of Mother Ann, there should no one stand as the Elder Brother and Elder Sister in the first Order that is under forty five or forty years of age.

5. It is the duty of Elders to look too and oversee the family placed under their care; and to gather the family to them by the rod of correction and arm of love; to teach them their duty, and lead them in the path wherein they should go. To direct all moves and changes in the family and to labor and take counsel together; in union with the Ministry, to do that which will tend to the general good of each and every individual. To see that good order is kept and supported in all things and that disorder is checked. To know at all times the standing and situation of every one; and to know every thing owned and posessed by each and every individual.

6. When at any time, by the gift of the Ministry, a member is gathered into the Church, they must make it their inviolable rule to see and know all that he or she

does or may at any time bring in. They must never be so engaged in hand labor as to neglect their duty, which is to stand as witnesses between the throne of God and the souls of the people. And their duty as it respects hearing the confesion of sin, is it not written in the Holy Laws sent forth by the will and hand of Almighty God?

Section II.

1 The order of God as respects Thos who are called as Trustees.

Those who stand as trustees in the first Church of God upon earth must invariably be such as have found a fruitful travel in the gospel, and have proved themselves true to their trust as members in the family or in whatever place they may have been called to fill. And no one is suitable to stand as a Trustee in the Church, that is under twenty, five or thirty years of age; or until he has had a privilege of at least twenty years in the gospel.

2. These Trustees shall stand as stewards in the house of the Lord; and their dwelling shall be at the outer court. All business transactions that are to be done for the Church either with the world or with believers without shall be done by

the order of the Trustees who live at the Office.

3 All trade and traffic, buying and selling, changing & swapping, either with the world or with believers without must be done by those who live at the office or by their immediate knowledge & consent. For surely the order of God never did allow business, in the line of trade or traffic, to be brought into the Holy Sanctuary.

4 Ye shall in no wise buy or cause to be bought, nor bring into the Church, or cause to be brought within its borders, any new fashioned thing that has not been formerly, and generally used, even to an Ink stand or Comb, or a pair of Suspenders, without the full union & approbation of the Ministry and Elders. Ye shall not give as a present, (never intending to take back) any article from the public store, (or that which ye may have taken there from and called your own) to any individual member in the Church.

5 Ye shall not plead with the Lead the necessity of bringing that into the church, that has not been formerly owned or blessed by them, because it is fashionable in the world

6 But if ye do at any time see that which will be necessary & useful for the people of God make it known to the Lead, with the exact price of the article

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8.

whatever it may be. And if in their wisdom, they think it proper, and feel union with you in purchasing the article, then get it; and when you have got it, show it to the Ministry and Elders before any one sees it; and if they do, in their wisdom bless it then use it freely and fear not. But if they do not bless it, put it away; or place it in a back order, or return it to the world, and by no means suffer any one in the Church to see or handle it. For this is the way that many disorderly things have crept in.

7 Avoid as far as possible, giving a large or extraordinay price for articles that are merely to please the fancy, or curiosity or appetite; such as clams, Oysters, sweet potatoes, Raisins, Oranges &c. If ye cannot get these things at a reasonable price, let them alone; for there are many things that ye must of necessity get.

8. If you find a nice lot of Crockery, glass ware, muslin or cloth of any kind that you need to buy, that it appears substantial and good, suitable for Mothers children to use, hold not back because of the price laid upon them and leave them to purchase other articles that are not according to the gospel or owned in Mothers house, because they are a little cheaper.

9 This my word extend to every thing, it may be
neccesary for you to purchase at the hands of the wicked.
Ye shall purchase no crockery that has printing on it;
no China ware; nor any superfluously cut glass ware.
10 Ye who live at the Office shall not in any wise all
leave home at once, and be absent more than eight
a ten hours.
11 When you go amang the world to do buisiness ye
shall neither trade, lend nor borrow of those who
have turned their backs to the way of God. Neither
shall shall ye sojourn with them at night nor keep
company with them in the day if posible to avoid it.
But if it be really neccesary that you hold conversation
with them, do it in such a manner that ye can
give a coraect account of it to your Elders when ye
return home.
12. When you resort to Tavrens and public places,
ye shall not in any wise blend and gather with
the wicked by uniting in conversation, jesting &
joking, and talking upon Politics; disputing and
arguing and enquiring into things which serve to draw
your sense from the pure way of God.
13 Ye shall not read newspapers & books that are

lying about in taverns; for much time is wasted in this way. Observe as far as possible your orda of kneeling; and always kneel in prayer twice a day, if you have to do it at the road side or in the waggon as you drive along. Be not

14 Be not anxious to have your names sounded abroad in the world by freequently writing them; but you shall use as far as possible, your plain Church stamp. these letters are sufficient for any thing that is sold belonging to the church.

15 Ye shall in all circumstances, cases and places, keep your order to your selves; and ye shall be careful not to make known to individual members in the family, the price of any article bought or sold, or any bargains that ye may contract.

16 Keep all your accounts booked down regular & exact, and as far as possible avoid controversies with the wicked

17 Ye shall make known to the Lead in all things concerning your business transactions; and ye shall make known to your Elders all things that come under your care & knowlege concerning the family. And ye shall keep your union and joining to the Elders considering them even as the mediators between your souls and the throne of God.

Section III.

The order of God as respects those who are called family Deacons

1 The established order of the lot of Deacons & Deaconesses is to be as the door thro which all things must pass to & from the heart of the church; for as the Office and Trustees are as the outer court of the Temple, even so the family Deacons stand as the door which openeth into the inner court and the most holy place

2 Those who fill this important place in the house of the Lord must also be such as have found a fruitful travel in the way and work of God, and such as walk in perfect obedience and true subjection to the Lead which is before them, and are beloved by the family at large.

3 It is your duty ye who stand as stewards in the inner court of the house of the Lord, to over see the family in all their temporal concerns. Ye shall make known to the Trustees any article in general that may be wanted for the good of the family.

4 Ye shall not in any wise buy nor sell, change nor swap, borrow, lend, give nor take from the children of this world, nor from those without the temple. Ye shall in no wise, trade with them.

5 But all trade and traffic, and all busineys concerns shall be transacted at the Office, even at the outer court by those who dwell there; or by their immediate order. According to the law which I shall now show unto you which shall be a perpetual statute which ye shall ever keep, shall all things be brought into the inner court of the Holy Temple.

6 When any member or members make application to the Deacons or Deaconeyses (Brethreen to the Deacons and sisters to the Deaconeyses) for any articles that may be wanted, either for their own use or for the accommodation of the rooms in which they live or for the shops in which they work (such things as have been formerly used and provided for the family) ye shall labour in in your wisdom to feel whether the article asked for be really needful.

7 If the member that has applied to you be under twenty one years of age ye shall make it your invariable rule to enquire how much they have already in poseseion of the desired article. And if in your wisdom, ye really feel that they stand in need of the desired article, then if ye have it, give it freely unto them.

But if it be that ye have not the desired article
in your possession, then shall ye apply to the
Office Deacons or Deaconesses for what is wanted; 12
the family Deacons shall apply to the Office Deacons
and the family Deaconesses to the Office Deaconesses.

9. And when the article or articles are procured,
they shall be delivered by the hands of the Office Deacons
and Deaconesses into the hands of the family
Deacons and Deaconesses, and from thence into 13
the hands of the member or members who may have
asked for what is now procured.

10 But if any thing new is desired that has not
been generally used in the family, it shall in no 14
wise enter the door until freely owned and acknowledged
and accepted by the consent, will and approbation
of the Ministry and Elders.

11 No work that is done in the family for sale
or in any wise to vend in the public market
shall go out save at the door, or immediate
knowledge of the family Deacons or Deaconesses
except in some uncommon emergency; and then 15
a correct account is to be rendered as soon as may be.
And the family Deacons and Deaconesses shall

shall keep a correct account of all that is made in the family for sale.

12 And ye shall give to the Elders as often as once in two weeks and account of all matters of importance that have come within your knowledge concerning the family at large; and of things that have been called for; and all that ye have given out especially to the young part of the family.

13 And at the end of every year, ye shall make known to the Elders, and them to the Ministry, all that has been made and brought forward in the family for sale.

14 Ye shall not indulge in any wise a partial spirit; to give to one more or less than to another. Ye shall not give to one to gratify a craving desire to be in possesion of more than they really need, even to a row of pins. But ye shall consider that ye stand accountable for all partiality or unfair dealing in the Holy Temple.

15. Ye shall not make any change with any one in their branch or occupation of business without the full union, knowledge & consent of the Elders.

And ye shall bow your spirits in subordination to your Elders, and look to them for your strength and support; for they are the head of the body and all the branches must be sustained by them.

16. Ye shall keep your union and joining together; and the Deacons shall not call upon the sisters to do any thing without the knowledge of the Deaconeses; and the Deaconeses shall not call upon the brethren without the knowledge of the Deacons

17 Ye shall see that suitable furniture for the rooms, and suitable food for the family are provided, and that it is used and cooked with good economy.

Section IIII

The order of God as respects those who stand in the Church as

1 Physicians.

As the natural body is ever prone to sickness & disease it is highly important that there should be a lot of Physicians appointed in the Church. And as there is a large sclale of sale business attached to that order, I shall make known my will concerning it.

2. Ye shall have no initials but the Church stamp.

3. Ye shall keep a regular and exact account of all

medicines that ye prepare for sale. There shall nothing pass from your hands to the The Trustees but thro the door; even by the knowledge & union of the family Deacons.

4. And once a year ye shall convey to the Deacons and Deaconesses a correct account of all that has been prepared by your hands for sale, and it shall be inserted with the rest of the work done by the family.

5 One of the brethren who stand as Physicians (and that ought to be the oldest and most experienced) may go once a year with one of the Trustees to purchase such and such articles as may be necessary in their line of business. And they shall give to the Trustee they are with a just account of all they desire to buy; and obtain their union and approbation.
And on their returne home they shall give to the Trustee that is left at home a just account of every cent they have spent. And they shall give to their Elders an account of their proceedings while absent, and also show and make it known to those who stand in the lot with them all that they have procured, and show the same to the Elders and family Deacons.

6 Ye shall never leave home to go to other families without the knowledge of your Elders, their liberty union and approbation, and also the knowledge of all who stand in the lot with you as far as may be; and ye shall also let them know what the disease, disorder or case may be that ye are called from home to attend to.

7. Ye shall go as often as once in three weeks to see your Elders, and make known to them your state and standing both in things spiritual and temporal.

8. I shall show you a rule whereby to apply medical aid to those who dwell in the Temple.

9 If a Brother apply to the brethren, or a sister to the sisters, when out of health, if you know immediately what remedy to apply; if it be but a small dose or simple application of any common medicine, give it freely unto them. But if your wisdom, when both of you have counseled together, ye conclude that the brother who has made application must go to the resort of the sick, ye shall make the thing known to your Elder brethren; and then ye shall make the same known to those who stand in the lot with you; and they in union with the Eldersisters and family Deaconeyes shall take care of, or provide some

suitable one to take care of the Brother that is sick.

10. If a sister apply to the sisters, and the nature of the case be dangerous, ye shall make it known to the Elder sisters; and then with their union and approbation, ye shall make the case known to the brethren ye stand in the lot with; and they & you shall take council together for the good of the person.

11. But brethren shall not apply medical aid in any way shape or manner to sisters who are sick, without the full knowledge, union & consent of those who stand in the lot with them. Neither shall they give to the sisters any medicine to make use of, without telling them what it is made of. And sisters shall do the same in these respects to the brethren.

12. Ye shall at all times give to your Elders a full account of your procedings with the family in these respects. Bow your spirits in subjection to your Elders and keep your union together.

13. Ye shall not in any wise employ the defiled and filthy hands of Doctors of the world in the Church, let the case be what it may; it is utterly forbiden in the Church

by the Holy Laws of God except in some extreme case, and of this the Lead must decide; save it be the case that ye have a sick child among you, whose parents are among the world; if they desire the aid of a doctor of the world; then I leave it with the lead.

14 Ye shall not give medicine to any one when they do not need it, to obtain favor in their sight, neither shall ye withhold from those who really need because they are not favorites of yours.
Remember if ye do this thing, it will be accounted a great sin unto you when ye enter Eternity.

Section V.

The order of God as respects those of the family who go out among the world to do business.

1 If the Trustees need any assistance from members in the family; if they desire one or two or more to go out among the world on any necessary business; or to go with them on lengthy journeys, it is their duty to apply to the Elders, who are to counsel with the family Deacons; and when they in their best wisdom have unitedly concluded to send

such and or ones;

2. Whoever they may be shall go in perfect obedience to the Trustees. And on their return home they shall give to the Trustees a correct account of every farthing they have spent, and thus shall they bring forward their account. The exact price of every article they were sent to purchase, the exact price they have paid for every meal they eat, baiting, lodging, the price of toll gates and bridges; the number of cents they have paid for cigars, papers of Tobacco, glasses of beer, candies, raisins, Oranges, Oysters &c.

3 None who go out shall buy for themselves, neither shall the Deacons or Trustees give them liberty to buy for themselves or for any other person such things as the following. Silk handkerchiefs, suspenders, Looking glasses, drinking glasses, glass lamps, inkstands, pens or pencils and the like. Spectacles may be bought by liberty if necessary.

4. When two are out together, ye shall as far as is possibly consistant both eat at one Tavern and sleep in one bed and when ye walk in the Street ye shall keep so close together that there would not be room for a dog to run between you.

5 Ye shall not call into merchants stores and enquire the price of articles that you have no business with, and do not intend to buy.

6. Ye shall not stand loitering and talking in public places; Ye shall not go to see Museums, Shows, Jails, prisons, Poorhouses, Asylum, Factories Glass works Navy Yards nor any thing of the kind to gratify your curiosity.

7. But when two of you are out together and duty has caused you to be seperated, when you meet ye shall give to each other a correct account, what your duty and business has been.

8 And when you return home ye shall give to your Elders a correct account of all your proceedings before you return into the family. And if you have been employed by the Trustees to do business for them until you have accumulated any written accounts, you shall deliver these into their hands, with every cent of money you have in your posession, before you return into your abode in the dwelling house.

9. Ye have no more right to buy or sell, swap or trade than any other members of the family, save by the authority of the Trustees; and ye

shall give to them a correct account of every cent that ye spent and of the roads ye traveled, when ye went to do the business which they sent you to do.

Section VII

The order of God as respects the duty of Members to Elders, Trustees Deacons, Physicians, and those who go out upon Busines

1 It is the duty of every one to acknowledge and look to the Elders as their lead and protection in all things spiritual and temporal. It is the solemn and sacred requirement of God that every member shall keep the door open to their Elders by a free and honest confession of every ignorant and wilful transgression of the holy and sacred orders of the Church.
Ye shall at all times, lay open to them the true state and situation of your minds.

2. Ye shall in no wise judge the word, work or will of your Elders, but consider them as mediators standing between your souls, and the throne of God.
And ye shall at all times consider it the duty of the Elders to check, reprove or admonish you, if ye in any wise be out of the way; and of this it is not your place to judge

3. Ye shall not plead and reason with them the necessity of your own way and will, but ye shall yield perfect reconciliation, true and willing obedience to their word, and reverence and respect them.
No member shall run by the Elders to open or make any thing known to the Ministry; but members have a right to ask the Elders for liberty to go and see the Ministry. If the Ministry call upon a brother or sister then they shall be free and not hold back.

4. It is the duty of the members to render to the trustees that respect which is due to them, according to the place in which they stand. But no member has any particular business or concern with them, save thro the medium of the family Deacons.

5. Ye shall not enquire of the Deacons or of those who go out to do business the price of any article bought or sold. Ye shall not enquire of their order or regulation or of what is going on among the world.

6. It is the duty of every member to render a due respect to the family Deacons and Deaconesses.

7. If a brother wants any thing for accommodation or because he is needy of it, that is in the Deacons

line he shall go to the Deacons and ask handsomely for what he wants. If they, in their ~~wisdom~~, think the thing needful it is their duty to give it; if not the brother should feel reconciled & comfortable without it.

8 If you wish for time or liberty to make any little accommodation or convenience for your selves, or for any one, you shall make known your desire, and ask the Deacons; and if, in union with the Elders they give liberty to make what you desire, you shall do it freely, as they shall instruct you. By the same rule the sisters shall apply to the Deaconesses.

9. Ye shall not work as hirelings in the Church; gaining time and calling it, your own to spend and use as you please. The employment of every one ought to be rendered as agreeable as possible to their natural tallents, faculties and abilities; that is as far as circumstances will admit, and of this the Elders and Deacons must judge. And when any one has done a suitable days work at their trade or branch of buriness, if they do not wish to do any more at it, the Deacons and Deaconesses ought to see that some suitable work is provided for them to do the remainder of the day.

10 And all shall feel it their duty when called

upon to let Deacones and Deaconess know from day to day how they spend their time, and shall be reconciled to their word and will as to the will of the Elders.

11 When ye shall aply to the lot of Physicians, brethren to brethren, and sisters to sisters, when out of health, ye shall not make choice of medicines, but ye shall give yourselves up to their order & will; and those who take care of the sick, shall at all times attend to the word and will of the Physicians.

Section VII

The order of God as respects hiring work done by the world that ye can do yourselves, upon your own premises.

1 All woolen cloth for frocking, trowsers, coarse flannels and gowns (except nice habits) are to be prepared among yourselves, also coarse cloth for socks.

2. But if ye have not wool enough to make all the cloth ye need ye shall fix cloth instead of wool. Butternut, worsted, serge and drugged cloth shall be used for trowsers; and worsted druged, and cotton and worsted, for gowns; also cotton and wool.

3 Ye shall not employ the world to make any tables, stands, chairs, drawers, cupboards or chests, to be used in any habitation of the first Church, save at the outer court. And the word concerning hiring men of the world to work with, for, or among you, is not written, even in the Holy Laws sent forth by the hand of Almighty God. 3

Section VIII

The order of God as respects families without. Of visiting and the order of parents & children

1 As ye are called to stand as the inner court of the Temple, to which the people shall in no wise have free acces, it becomes your duty to keep your order entirely to your selves.

2 Ye shall in no wise freely associatiate with nor make free and intimate friends with those who reside in families that are back. Ye shall not in any case stop in the street to speak to any of them, except on account of sickness, or some very important case. Neither shall ye unnecesarily speak to any of them as ye pass by them.

3 Ye shall not go to back families to make a visit. But if your Elders send you of an errend to any family,

avoid if pofible being there at meal time. Ye shall not have a meal got at the order of young believers.

4 If the parents of Children in the Church come to see them, their visiting shall be done at the Office. And they shall go no further without express liberty from the Ministry and Elders.

5. Those living in the Church who have arrived to the age of twenty one years, and have Parents living in out families, shall not feel it their duty right or privilege to go and see them. But in case the Ministry and Elders feel a gift so to do, then let it be done. Neither shall they any longer call their Parents, Father and Mother, but shall call them by their given names.

6 Children are not to ask their Parrents for any thing they may need, neither before nor after they are of age. But when their parents give them their potion of property and interest, if they have signed the covenant they are then freely to consecrate, devote and give it up to the use of the Church.

7. It may tend in some measure to union to have some correspondence supported between societies. No brother or sister under twenty years of age shall

go on a visit to ther to ther societies.

8 Elders and Eldresses, Deacons and Deaconesses may occationally go on a visit to the west; and when they do, a brother or sister that does not stand in any lot or place may go with them.

9. It is not proper to conduct visitors thro, over and into every part of your dwelling house. Visiting with visitors from other Societies may be done in the Deacons and Deaconesses room or in the meeting room.

10 Ye shall in all circumstances be very carful not to make known to societies or families back your order, gift or regulation.

11 Use visitors handsomely, but not extravagantly. Never set a table for visitors with more than eight or nine different kinds of food upon it at once.

12. No sending, giving or receiving presents by individual members, shall be done in the Church. But if the Church has wherewith to make presents to ther believers, let it be done public present, carried to the Office; and there given in behalf of the Church.

Section IX

The order of God as it respects the schooling & bringing up of Children in the Church.

1 Children belonging to the church may be schooled by themselves; the boys in the winter and the girls in the summer, three or four months according to the best judgment of the Lead.

2 I say and hear ye my word; Reading, Writing, a small potion of Grammar, Arithmetic and Geography with a very small portion of some little religious historical work, are sufficint for any child to learn, who ye expect will keep their privilege in the Church. If any one wishes to study Botany, so as to enable him to gather roots and herbs, in union with the Lead I have nothing to Say.

3 But of all these things ye shall not study to any greater extent than the Ministry and Elders judge will be of use to each and every one, & And ye who have the charge of the school, shall devote your time to teaching the schollars, and not to studying yourselves.

4 Ye shall make use of the new Testament as a general reading book. Teach the children the names

of their Heavenly Parents, where they come from, where they settled &c. And it will be of more use to them than many of the things they lately have been taught.

5 Ye shall not bygy picture books with large flourishing & extravagant pictures in them; the little primers now in use have pictures sufficient in them.

6 Ye shall not allow music to be introduced as a school study. And ye shall not study at all Chymistry. Phrenology. Mythology. Stenography or any thing of the like.

7. Ye shall keep your children in an order by themselves, seperate from the body of the family. Boys are not suitable to be gathered from the childrens order until fourteen years of age and girls thirteen.

8 Children under the immediate charge of caretakers shall be let alone by the rest of the family as it respects talking, uniting & associating with them. They shall neither eat at the same table nor at the same house with grown people, if cosistently avoided nor attend meeting with them oftener than once a week.

Section X

The order of God as it respects union supported by Brethren & sisters and between brethren and sisters called in Church Relation

1 Brethren shall not present themselves to support union with the sisters when they have ought one against another. And sisters shall not present themselves to supoat union with the Brethren when they have ought one against another. 6

2. Ye shall have your union strong, and nothing shall stop its free circulation, brethren with the brethren and sisters with the sesters; then ye can support a pure, holy and Godly union together.

3. If brethren want favors or help of much importance of the sisters, they shall make application to the Deacons; the Deacons shall apply to the Deaconeyes and they shall provide suitable assistance. And the sisters shall do the same if they need Brethren's help in any case that will take more than half an hour or thereabouts. 7.

4. But for heavy branches of business carried on at the washhouse by the sisters in the summer the Deacons may provide some suitable brother to assist 8 9

5 Brethren shall not call upon the sisters to do

any things out of their common line of business,
and sisters shall not call upon the brethren to do
little trifling notions for them, such like as
making button hole chisels, tape needles, stroking
needles, knives, boxes, footstools &c. But for all
things of this kind brethren and sisters shall
apply to the Deacons and Deaconesses in the family

6 Brethren shall not reserve to themselves
any spot of ground whereon they may raise
Watermelons, Muskmelons, Corn, Grapevines or
any thing of the kind, to prepare & give to some
favorites, But if ye have of these things give
them into the hands of the Deacons. And Peaches,
Pears, Plumbs, Walnuts, Beachnuts, Buttermuts &c. ought
to be gathered and given into the hands of the Deacons &
Deaconesses; and by them divided among Brethren and sister

7. Sisters two or three in number, shall not go to
the brethren's shops to partake of any of there things;
neither shall brethren go to sister's shops for that purpose.

8 A Brother and sister shall not have any conversation
without a third person present to bear them company.

9 Ye shall not judge your Elders, Deacons, Brethren
or sisters. Ye shall not speak evil one of another,

ye shall not tattle nor tell tales to stir up and make mischief. Ye shall not bring up faults & failings that have been confesped and past away. Ye shall not open your minds, complaints or difficulties one to another; but [illegible] to the Elders, in the line of order.

10. If the brethren have ought to open concerning any sister or sisters, they shall open it to their Elder brethren; and if sisters have ought to open concerning brethren, they shall open it to the Eldersisters.

11 Ye shall not talk aggravating or perplexing to each other. Ye shall not make use of the vain babbling expresions used by the children of the world to expres surprise or animation; such as; My conscience My Gracious! Good Heavens! Lord of mercy &c.

12. Ye shall not use rough, filthy or vulger words, nor tell nasty, filthy stories that are framed by the wicked, that will scarve to draw your minds from the pure way of God. Nor tell light, vain, nonsensical stories that you and every body else knows there is no truth in.

13. All your conversation shall be free simple

and godly. Ye shall not use by-words that by chance may hear used among the wicked. Ye shall not lay eachother in the lie, ye shall not give away to your temper, when in a fit of anger, to vent your rage, by making an ungodly use of your tongue.

14 Ye shall shall not give presents to eachother between brethren and sisters, nor lend things to each other, (never intending to take them back again,) without the knowledge of your Elders.

15 Ye shall not swap, change, give, nor take, neither brethren with brethren, nor sisters with sisters, nor between brethren & sisters, any books clothes or tools of any description, without the knowledge and consent of the Deacons and Deaconeses.

16 Ye shall not stop in the hall to hold conversations, neither brethren with brethren, Sisters with sisters, nor brethren and sisters together.

17 Ye shall not have any mysteries or privacies on hand unknown to your Elders, brethren & Sisters, neither in your words or actions.

18 Brethren & sisters are not to work or be together at any unreasonable times without liberty from the Elders.

19. Ye shall not in any wise, mock, ridicule, or treat with resentment the aged, infirm or decrepit; if you do remember in eternity it will be counted to you as a great sin.

20. Do not compare your brethren & sisters to filthy vagabonds of the world, unless you are willing to accept of such for your companions.

Section XI.

The order of God as respects retiring rooms, the hours of supporting Union, &c.

1 Ye shall rise in the morning at the sound of the bell; brethren shall leave their rooms, as soon as convenient, which can always be within fifteen minutes (unless in case of sickness,) and go to their Shops or other places of business. In half an hour after the bell rings, the sisters can go to the brethrens rooms, to make the beds and do the Chores.

2 Ye shall leave your work and gather in ten minutes before [illegible] meal time; that is when the bell rings.

3 Ye shall go to your meals in in the fear of God, walking together in order, two & two, and

stepping your right foot together as near and exact as consistent.

4. Ye shall have no talking, laughing, sneering, blinking, hanging and lounging on the railings, hugging, fumbling & fawning over each other when going to the table.

5 Before ye sit down at the table, ye shall kneel in prayer, placing your pocket handkerchief on the seat before you, close your eyes, and devote your spirit to God.

6 And there shall be no whispering, laughing, sneering or blinking be done at the table.

7 When you return from your meals, you shall go in the same order you went to them. From breakfast and dinner brethren and sisters shall return immediately to their shops, or other places of labour; & not stop to lounge about in the halls or kitchen; or on the outside steps at the house or Shops.

8 In the winter, when the evenings are dark the sisters shall remain in their rooms and ~~or~~ knit, sew, or have some such suitable employment. But the brethren are to return to their shops, until the the signal is given for arising or retireing time.

Then they are to see that their shops are left safe, that 15.
the little door of the stove is shut, the spit box not left
under the stove hearth, nor should it be ever put there.
9 & Every thing being left secure from fire, thieves or
rather gather into the house for night.
10 Brethren shall not go to sisters rooms or shops on
a small short errend, and sit down and get into an 16
unprofitable chat, and waste & squander their time.
Nor sisters do thus at brethren's rooms or shops.
Fifteen minutes is as long as ever brethren and sisters
ought to spend at each other's shops, without immediate
liberty from the Elders. No smoking to be done at
the shops under an hour previous to leaving them. 17
11. When ye attend to the order of retiring, before
assembling in meeting, ye shall be ready half an
hour before meeting time
12 Ye shall sit erect in your chairs, with your 18.
hands folded; attend to the reading of the hymn,
or anthem that is to be sung in meeting (if known
what one) and not get into any conversation
upon any thing whatever.
14 Ye shall not doze nor sleep, nor idly lounge in
retiring time

15. Ye shall go into meeting in the fear of God, walking in order, two and two, and stepping your right feet together. No talking, laughing, sneering, blinking, squinting, hanging or lounging on the rails or banisters, hugging or fawning over each other, shall be done while going to meeting.

16 When you come together to support union your conversation shall be free, open and general throughout the room. No private conversation to be supported between brethren and sisters; no whispering squinting nor blinking to be carried on by brethren or sisters, or between brethren and sisters in union time, or any other time.

17 No sitting cross legged, nor in any awkward posture; but in strait ranks, leaving a space of at least, three feet wide between the feet of brethren and sisters.

18. None are to spend the hours of union meeting in singing or reading unless it is desired or there is a willingness for it by the company they are with. But if a brother or sister wishes to sing over a new song, the company ought always to be willing to give up twenty minutes to that devotion, if it is desired.

19 After union meetings and general meetings are over at night ye shall all gather into your own rooms, kneel down together and retire to rest, as fast as is possibley consistant. After meeting there shall be no unnecesary talking, no vain laughing, and no frolicking on any occasion. And after going to bed, ye shall not spik one unnecesary word without bringing you under the responsibility of getting up & kneeling again.

20 w When ye lie down ye shall lie strait and decent and in the fear of God. And ye shall in no wise suffer yourselves to do any thing in thought, word or action. to tempt each other, or the adversary of your souls.

21. Ye shall not leave the rooms where ye live, or the shops where ye work, more than half an hour, without letting some one in the room or shop, know where you have been.

21. Ye shall at all times be careful not to mar nor destroy the fooriture in your shops or rooms. Ye shall not waste, squander or throw away your own time, earnings and labor, nor the time earnings and labor of another.

22 Brethren's and sister's shops shall not be under

one and the same roof.

Section XII

Suitable furniture for retiring rooms.

1 And this is the order after which your retiring rooms shall be furnished. Bed steads, painted green, Comforters to be of a browish shade Blankets for outside spreads blue and white, but not checked, Plain splint, list or tape bottom Chairs are prefferable to any other kind.

2 One rocking Chair in a room is sufficient except where the aged reside.

3 A good and convenient table, a round stand, one good looking glass, which ought not to exceed eighteen inches in length, and twelve in width, with a plain feame an inch and a half wide. A looking glass larger than this, never ought to come into the Church.

4 A smaller glass if necesary may hang in the closet, and one eight or ten inches square, may be put in the puplic cupboard of the room.

5 One or two spitboxes, or more if necesary. One good glass lamp, and two if considered necesary.

6 Three or four good brushes are sufficient for a room

Window curtains white or blue or green shade; but not checked nor striped.

7. One or two plain and decent chair mats for every room if desired.

8. Carpets made of rags, not to exceed two colors. one piece may be of red and green; another of drab & grey, another of grey and butternut; or mix them as you desire; but two colors in one piece of carpet are sufficient. The binding yarn ought to be of two colors and the binding may be, if necessary

9. There should be provided for every room a suitable number of the following books, according to the judgement of those who stand in care. Bibles, Kentucky Revivals, Testaments, Plain evidences, Christ second appearing, Millenial Church, Testimony of the ancients of the people. Dictionary, Grammar. Spelling Book, Maces Dialogues. These are sufficient to be placed in any retiring room.

10. No maps, Charts Printings, Writings & no paintings shall ever be hung up in your dwelling rooms, shops nor office.

11 No printing set in frames with glass before

them shall ever be among you.

12. Newspapers ye shall not read or cause to be read in your retiring rooms, on any condition.

13. The Charge and management of these things belong to the Elders and Eldresses, Deacons and Deaconesses in the family. It will often be necessary to have more than one table in a room; but of this, the Elders and Deacons must be the judges.

14. The Deaconesses shall take charge and see to providing carpets; for, if every one has a selfish interest, and make a carpet this way and that, to please the fancy, there will be much wasted; and no rule for making carpets can be maintained. They shall have the carpets that belong to one room as near alike as possible.

16. Ye shall see that every room is provided with a tin box to keep friction matches in.

Section XIII

The duty of those who have the care in retiring Rooms

1 It is their duty to see that the furniture provided for the rooms is taken care of, and used in a Godly manner; and if any one misuses any of the furniture, it is their duty to check and admonish the same

2. Ye shall see that the room and all things in it are kept in good order, And if any inmate of the room shall in any wise deviate from the true and good wholsome order of the Church; if they are not industrious and tidy, and do not walk according to good rules and orders when they are in their retiring room, it becomes your duty to check and admonish them; if they do not receive admonition ye shall then make the case known to the Elders, and leave it for them to settle.

3. And ye shall as often as once in six weeks make known to your Elders the situation of the room and those therein where they have placed you to take care.

4. If a brother or a sister desires to make any alteration or change of furniture in the room, it must be done by the union and consent of those who have the charge therein

5. If any one mars, breaks or destroys any article or piece of furniture of any sort or kind whatever; it is his or her duty to acknowledge and confess the same to the Deacons and Deaconesses, the brethren to the Deacons and the sisters to the Deaconesses.

Section XIV

The order of God as respects Locks and keys in the Dwelling house and Shops.

1 Ye shall not have in the dwelling house any locks and keys, neither shall ye have any false locks by which ye may close any thing that another may not open it

2 Ye shall not lock, or in any way fasten or cause to be fastned any cupboards, drawers, chests, or writing boxes belonging to individuals.

3 But where public stores are kept, let the doors chests drawers or cupboards be secured by locks and keys. they shall be kept locked, and by no means carelessly open or unsecured. Where the allowance of tea & sugar are kept in the kitchen, it shall also be secured under lock and key.

4 Cider shall be kept under lock and key.

5 The Cupboard in the house provided to keep medicines in, shall also be secured, and never unlocked, but by the hand of the Physicians. But cupboards in the kitchen where dishes are kept, for Public use shall not be locked.

6 No particular persons shall have any private interest under lock and key security.

7. Brethren may have simple locks, such as button locks on their shop doors. But in the winter when they are constantly at work in their shops, there is no need of locking the doors eny where except those under the care of the Physicians; and no cellar nor room belonging to them, ought to be left unlocked ten minutes at a time, when they are not present.

8. Ye shall not lock you cupboards, chests or tool boxes at the shop, except by the council or advice of your Elders; save at the machine shop, where the world, or those of other families occationly work.

9 But good order does enjoin, that no one should take from any shop, any tool of any sort, kind or description, without the knowledge, union & liberty of the owners; or of the one placed in order to use the tool or tools.

10. When one has borrowed a tool, and has done with it, he is immediately to return it and make known to the owner if he has harmed or injured it.

11 Ye shall not live as thieves in the house of the Lord, having every thing you are entrusted with, hoarded to yourselves as private interest, and secured under the power and art of keeping of locks and keys.

Section XV

The order of God as respects superfluities that have been purged out and must never again be gathered into the holy Temple of God.

There shall never again be brought into the Church; Silver Pencils, Silver toothpicks Silver* spoons.

* Necessary Dentist tools &c. must be kept by the Physicians; also silver ear picks

Silver Thimbles
Silver or Gold Watches
Brass knobs or handles of any size *
Writing Desks
Superfluous Whips.
Marbled tin ware.
Flowery marbled Books.
or boxes marbled.
Bought cotton Handkerchiefs either light or dark collored for sisters spec. *
Sarcasion, bombasett or Bambasin Aprons.
striped or bought Suspenders
Silk Gloves.
Three bladed knives.
Knife handles with writing or picturing on them.
Bone or horn handled knives made among yourselves.
Bone or horn spools
Bought paper boxes of any kind made by the world.
Gay silk handkerchiefs.
Green Veils.
Sarcasion, Bambasett coats frocks or trowsers. *
Bought gingham or Calico gowns.
Lace for cap borders

The forementioned things are at present utterly foribiden in the Church. But if at any time it be the will of the Lord to bring any of these things into the Church, Amen even so let it be.

* But ye may use small brass nails. *
\+ This has no refference to brethrens Handkerchiefs. \+
\# Ye may use darcapion or such like for Sisters Riding gowns; but for nothing else

Section XVI.

Articles which shall not be owned as the private property of any individual, nor moved from the room, or place to place, without liberty of the Deacons &c.

A set of joiners & carpenters tools
A work bench
Cupboards, Chests.
Case of Drawers.
Tables, Chairs.
Trunks Footstools.
A shop Room
Flat Irons
Glass Lamps
Clothes Brushes.
Looking Glasses.
Beds & Bedding
Umbrellas
Carpets

These are the things which by the order of God. ye who dwell in the holy temple, shall in no wise claim as private propperty or individual interest; nor move or carry about with you from place to place only by

liberty from the Deacons.

3 It shall be the indispensable duty of the Elders and Eldresses Deacons and Deaconesses, to see and know that every one is provided with suitable tools, accommodation and conveniences, for carrying on any branch of business, that they in their wisdom may see fit to set them about. Give them liberty to make, or make for them, or get made for them, any thing that they in their wisdom may deem proffitable & necesary, But no individual member of the church shall, at any time, make or get made, bring in, or cause to be braught in, any new fashion of tool, article, accommodation, or convenience, without the full knowledge union and approbation of the Elders and Eldresses, Deacons and Deaconesses. Comman tools may be repaired as far as necesary or consistant.

Section XVII

A few words respecting clothes owned by individuals, and the order as it respects making &c.

1 Ye shall not wear silk hat bands, save on your furhats on which they are brought; nor shall ye wear bands of drab worsted tape on your every day wool hats. Drab worsted

cord is good enough and sufficient.

2. Ye shall not wear dark Colored hat bands on your summer hats, but ye shall wear white cotton tape, or it may be turned a light shade of copperas if desired.

The rule for marking Clothes, tools &c.

3. Blue & white thread are generally sufficient for marking clothes; and ye shall make it your general rule to mark with these colors.

4. Ye shall not put any thing but two figures for the date. Ye shall not dot, stroke flourish, or otherwise unnecessarily adorn or embellish any marks that ye may make in Mothers house.

5 Ye shall, if possible, pick out, shave off, or scour off, any mark of another upon any tool or garment that may come in your possesions. If you leave, on any condition, the mark of another upon any tool or garment in your possesion, it shall be by the immediate knowledge & liberty of your Elders. The two first letters of your name are sufficient mark to put upon any tool or garment.

6. Ye shall write your names in a plain modest style

7. Ye shall not print your names in, or on, any thing whatever, that others may know the work of your hands.

8 Brethren shall not stamp their names, nor the first letters of their names, upon, any thing which they make that belongs to the sisters, such like as shoes, books, cupboards, rules, or any thing of the kind. But if the Elders consider it important, that any one should hereafter know the work of your hands, they shall help you to find some other marks besides your name, or the letters thereof. The date of the year, and only two figures of that, is sufficient to put on any thing, without without the month, day of the month, day of the month, or hour that it was made.

9. Sisters shall not use clothes that have their mark on them, to do up or put away brethrens clothes in, nor keep brethrens clothes with their own.

10 Ye shall not mark at all your work boxes, work baskets, scipors, button hole chisels, bodkins, needle cushions, spool stands, rules, &c.

11 No tools used by carpenters & joiners shall be marked for individuals; and but very few tools used by brethren need to be marked. Hoes, Rakes, forks &c. Scythes also may be marked, to prevent being scattered & lost but not owned as individual interest.

Section XVIII

Concerning Books, newspapers, reading, writing &c.

1 Two family Journals shall be kept, by order of the family Deacons and Deaconesses; one among the Brethren and one among the Sisters.

2. In these journals all the work, transactions and proceedings of a temporal nature shall be correctly recorded.

3 Physicians and Gardeners may keep their own accounts and records; but they must be handed in every year to the Deacons &c. and booked down with the rest of the family accounts and records.

4. Two journals of sacred and spiritual things shall be kept by the order of the Elders.

5 One newspaper shall be taken by the Church, and that shall be kept at the Office, ~~and of this the Elders shall be the judges~~ If it contains any thing necessary for the family to hear (and of this the Elders shall be the judges) it shall be taken first to the brethren's shop by the family Deacons, then to the sisters shop by the Deaconess; and when done with, it shall be returned again to the Office.

6 Ye shall not read newspapers in the dwelling house. Ye shall not borrow books of any sort, kind or description from other families.

7. Ye shall read no books or pamphlets of any description, except those placed in your rooms, without the knowledge and approbation of your Elders.

8 Almanacks shall be inspected by the Elders, before being brought into the Church; and if they contain any thing of any kind, unsuitable to be in the house, it shall be cut out, before they are placed around in the rooms, and before any one has seen them; and what ye cut out of them, ye shall burn up.

9 Brethren and sisters shall not write for eachother, nor to eachother; if Brethren need instruction in reading, writing or music, they shall receive it from the brethren, and if the sisters need instruction they shall receive it from the sisters. The Elders shall direct who, and how many shall learn music or write notes.

10 Ye may make plain bound books for writing Hymns or Anthems, journals account books &c. But if ye marble the covers, it shall be in very small figures modest and plain and carelessly put on.

11 No writing to go out, or come into the family without the knowledge of the Elders.

Section XIX

The order as respects work done by brethren & sisters, also between brethren & sisters, and their rights and privileges.

1 Brethren shall oversee the buildings throughout the church of all kinds, of shops, sheds, houses &c. Sisters may ask or desire, but shall not in anywise order or dictate

2 Brethren shall build the houses and paint the out sides of them. Sisters shall clean them up, and do the painting and staining inside, and always paint all the window sash.

3 Sisters shall clean brethrens shops once a year.

4 Sisters shall see to the drying of apples, shall sort and pick them over, and brethren and sisters shall gather and pick them up.

5 Brethren shall do all the cutting out and tryeing on the brethrens garments, except the frocks.

6 The Deaconeses shall oversee the cutting & making of the brethrens frocks.

7. The Deacons shall provide some one to gather the herbs, and the Deaconess shall provide some ones to pick them over. The Physicians shall see that they are dried, preped,

and prepared for market.

8. The brethren shall make the extracts, and the sisters shall assist in distilling what is necessary to be done.

9 Brethren shall manage their own business & concerns, and the sisters shall manage theirs.

10 Brethren shall manage the farm, and Sisters shall controll the kitchen.

11. Brethren shall manage the barns and stock, and sisters the washing, wash house work &c.

12. The Elder brethren shall order and dictate what kind of summer hats the brethren shall wear, but notched braid and split straw hats are very unprofitable and unsuitable.

13. Sisters shall not go to washing till getting up time in the summer, and in the winter untill they can see to wash without candles.

14. The miller and boiler may go half an hour before getting up time in the Summer, and in the winter at getting up time. Sisters shall not go to Ironing until it is light enough to see to Iron without a candle in the room. One sister shall not go alone to build the fires for ironing before getting up time.

15 Sisters shall make it their general rule to wear

high heeled shoes, — Sisters shall have their nice habits and fine cloaks of the same kind and quality of cloth, that brethren have their fine coats and jackets.

16. The Deaconesses that live at the Office, shall have a right to go out to purchase the cotton cloth, cotton yarn, muslin, thread, silk, thread, pins, needles, scipors, thimbles &c. They shall also have a voice & right in the purchase of glass and earthen ware.

17. Those who stand in the family care in temporal things shall always keep in the family a good supply (if attainable) of Wheat, Corn, Rye & Oats — Salt pork and beef, potatoes, green or dried apples, green or dried pumpkins, Butter and cheese; Coffee, Tea, Sugar, & Molapes, Lard Eggs & Lamp Oil. All these things ye shall keep, when they can be got at a reasonable price

18. And if any of ther things that ye have to buy, are so dear that ye cannot purchase them, ye shall make it known to them who stand in care; and the family Deacons & Deaconesses, shall see that all these things are prudently and well used.

19 If in any branch of business the brethren need help from the Sisters, or the Sisters from the Brethren, it shall be done by union of the Elders & Eldresses, Deacons & Deaconesses

Section XX

The order as respects open lights &c &c.

1 Ye shall boil no oil or varnish in the shops, but have a suitable & convenient place out of doors. Tar, also should always be boiled out of doors.

2 Ye shall burn out your chimneys once a year; and that must (if possible) be done when the first snow falls.

3 Ye shall not smoke under and hour previous to leaving your shops; ye shall not empty or knock out your pipes into the Spit box nor go into an uninhabited room to smoke.

4 Ye shall not take up ashes in a wooden vessel.

5 Ye shall not take your lanterns on to the hay mows nor open them in the barn floors, where sparks would be exposed to fly, and set fire to the hay and other dry materials,

6 Ye shall not carry open lights into your garrets or clothes rooms.— ye shall not hold open lights over drawers, baskets of shavings or wood boxes.

7 Ye shall not leave the little door of the stove open when leaving the room.

Be prudent and saving of your wood, Lamp Oil and candles. Remember wood is growing scarse, Lamp Oil costs money, and tallow will always be a scarse article.

Section XXI

The order as respects the door yards, fences &c. &c.

1 Brethren and sisters shall turn out in the spring, and clean up the door yards and high ways.

2 Ye shall throw no dirty rubbish into the door yards, nor high ways, such as apple pairings or cores, bits of broken earthen or glass, old iron &c.

3. No driving of sheep or cattle carelessly thro' the door yards; nor feeding of horses or cattle in the door yards if such creatures are driven thro', let them be kept carefully in the road.

4 Mow your door yards twice a year.

5. Ye shall not cut up your door yards into little by paths and cross roads, but walk on the planks & stone paths that are provided. Rough stone paths are the most suitable for your dooryards

6 Ye shall not use picket fence only to enclose the Meeting house. A plain board fence is quite good enough and sufficient any where else.

7. In the spring, mend fences throughout your door yards and farms. In the summer season ye shall clean the highway, once a week.

8 Keep your gates shut, and ye shall never leave them open, unless you are teaming in sight of them or coming with your team in half an hour; and fifteen minutes is long enough on such accasion, except in the winter.

9 When ye are about the farms and have occasion to pass thro gates or bars, see that they are left secure and in good order. If you find gates open, bars down or fences broken down, put them in order, If you can consistantly; if you cannot, you shall inform those set in order to take care of them, as soon as you return.

10 Ye shall put all your emplements of labour, Carts, Waggons, sleighs or sleds &c. in good order & in their proper places Saturday nights and have this done in season to gether into the house, clean up, and have all things set in order by retiring time.

Section XXII

The order of Christmas Thanksgiving days &c.

1 On Christmas ye shall make reconciliation one

with another; all grudges, hard feelings, or disaffected feelings towards one another, shall this day be settled, forgiven, and eternally left behind.

2. Ye shall attend meetings; give what ye have to the poor of this world, and keep it as the sabbath until 4 oclock in the afternoon; then ye may go to work as on other evenings.

3. Ye shall attend one meeting on thanksgiving day; and the rest of the time ye shall be employed in cleaning up & putting things in order, and ye shall in no wise slight this important duty.
Ye shall not get up the teames and go to work on the farms this day.

Section XXIII

The order as respects Painting and Varnishing

1 A trusty and suitable hand shall be provided to take care of the paint.

2 Ye shall paint the meeting house white on the outside, and blue on the inside. Ye shall paint the rest of your houses & shops as near of one color as consistant.

3 Ye shall not paint out buildings, such as barns, sheds, and hovels, unless you have poor paint unfit for any thing else; and it should not be of the same color as the rest of your buildings are.

4 Ye shall have the stain in your dwelling houses of a light reddish brown; and your shops of the same shade, only darker. Your floors in the house shall be of a redish yellow; and those of the shops, of a yellowish red.

5 And these be the things upon which ye shall in no wise use paint, stain, or oil, Cartbodies, Sleds, Wheelbarrows, Handsleds, Gates, Fenceboards, Milkingstools, Footstools, Cutting boards, Cap boards, Spool boards, Broomhandles, Spining Wheels nor Wheelpins & also Mop handles.

6. And these be the things upon which ye shall in no wise use Varnish. The wood work of your Dwelling house and shops Drawers & Cupboards, Small boxes used among your selves, Chests Cutting or Capboards spools Spoolboards Yard sticks Rules or Wheelpins

7. And these be the things upon which ye may put Varnish. Cooper ware, Table stands Baskets made of palm leaf prepared for sale Looking glass frames, Small wooden boxes, stained for sale, Hats and Bonnets, And Waggons and Sleighs, of a superior quality for visiting,

may have a light coat of Varnish.

Section XXIV

The order of Beasts kept & used in the church

1 Ye shall not keep nor allow to be kept in the Church a Stallion nor a Mare.

2. Ye shall not sell horses to the world after they have faithfuly seaved you many years, and becomes so old & decrepit they are unable to work.

3. Ye shall not sell cattle for working beasts after age or infirmity has rendered them incapable of the sevices you require.

4. Ye shall not idolize, apociate, nor play with cats.

5. Ye shall not keep cats in your shops or rooms; but it it is generally necepary to keep one cat about the kitchen.

6. Ye shall not keep dogs in the Church.

7. Ye shall not keep any beast that is ugly or illtempered and needs an extravagant portion of whipping and beating; ye had better sell such beasts to the children of this world.

8 Ye shall not cruelize, torture nor afflict any part of the brutal creation, with which God hath blesed you

neither shall ye make unnecessary freedom with them, nor idolize and play with them.

9. Ye shall not suffer horned cattle and horses to run in one pasture together; nor sheep and hogs.

10. Eighteen fattened swine are sufficient for the years stock of one hundred and fifty people. Let the rest of your meat be beef and veal and mutton.

Section XXV

Rules and Counsel, Law and order, respecting many things

1 Ye shall not hang garments of men or women, brethren or sisters on the fence against the road. But ye may hang bedding thereon.

2. Ye shall not hang clothes nor any thing else out of windows; nor suffer your curtains to be blown out.

3. Ye shall not leave clothes spread or hung out in sight of the road or of the Office over night. Ye shall not do any thing that may tempt the children of this world to steal of your goods, or of your stores

4 Ye shall see that all your buildings are safely secured when ye leave them for the night

5 Brethren and sisters shall not pass eachother

upon the stairs.

6. Ye shall not spit, nor throw water out of your windows Ye shall keep no money in the dwelling house.

7. Ye shall not spit upon your walks nor above all upon your floors.

8 Ye shall not pass carelessly over a pin nor a kernel of grain, thinking it to small for you to stop and pick up. Remember, if you do your Heavenly Father will consider you quite too small for him to bestow his blessings upon.

9. Ye shall not turn away the poor of this world who seek alms of you, knowing your Heavenly Father will provide for you.

10. Ye shall not call your own, a tree or a plant, or a brute beast or fowl, that god has created; for God never intended his creation to be devoted to selfish or mean purposes.

11 Ye shall not call the beasts the same name ye do eachother, unless you wish to take them into eternity as your secrets companions.

12. Ye shall not nick name eachother, nor call each other by your last names, adding title, the of Doctor or friend, &c..

13. If Brethren shake hands with the women of

of the world, or if sisters shake hands with men of the world, they shall open the same to the Elders of the before attending meeting.

14 Brethren & sisters shall not shake hands together; neither shall ye offer to shake hands with ~~the children~~ of this world

15 Brethren and Sisters shall not, unnecesarily, touch each other.

16 All trying of strength, wrestling, scuffling, beating beating, or striking or fighting in any sense of the word, is utterly forbiden by the power of truth

17 When ye wish for a favor from each other, ye shall ask handsamely for it in this way; Will you be so kind as to do me a favor? to do this or that or to give me this or that, whatever it may be.

18 When ye receive favors, ye shall expres thanks by saying "I kindly thank you." And when ye return the compliment, ye shall say, "You are kindly welcome".

19 When you salute eachother it shall be in this manner, Brother &c. how do you do? I am well brother &c. how are you? &c. &c. Make one another welcome home when they have been gone any length of time.

20. Each and every individual shall, at all times, open

to their Elders, any disorderly words or actions, that they may see or hear; if they do not the sin will become their own, and the condemnation thereof will be heaped upon their own heads.

21. All lying, backbiting, talebearing or tatling from room to room, from shop to shop, by brethren or sisters, or between brethren & sisters, are utterly forbiden in the holy temple of God.

22. Slamming doors and gates, loud talking & heavy walking, never belonged within the holy Temple.

23. Every one shall work diligently with their hands, according to the strength of their bodies.

24. When brethren & sisters go to each others rooms, they shall rap at the door; but when brethren go to brethrens rooms, or sisters go to sisters rooms, they shall halt at the door and ask if they may come in; but this is not the order or duty of Ministry or Elders

25. Remember that drones or Sluggards are not the inmates of the Temple of God.

26 If ye are so careless as to get a sleep in retiring time ye shall rise and make two bows; if ye do not do this the Elder in the room shall admonish

you to attend to good order; if you do not receive their admonition, they shall straitway make the thing known to their Elders, and there leave it.

27. Improve all your mornings and evenings, all your odd minutes; yea all your time in doing somthing that will be proffitable and useful.

28 Ye shall commence all your labor with your right hand, even to putting on your garments, and eating your food, (except in case of infirmity or the like) And when harnessing a team, take the right hand beast first.

Section XXVI

The order as respects the dead, and the laiyeng out of a Corpse

1 When ye see that the spirit is departing, and a person is breathing his or her last, ye shall kneel down round the bed.

2. In one hour after the breath has left the body, ye may commence laying out the corpse in the fear of god.

3 This duty belongs to the Deacons & Deaconesses in the family; and the Elders have no right to touch, handle, nor in any wise assist in laying out a corpse nor in the burial thereof.

4 It is the duty of the Elders to lead and direct

the funeral, and the duty of the Deacons to oversee the interment of the corpse.

5. Ye shall not bring up the faults and failings of the dead, to talk and converse upon; for this is displeasing to departed Spirits, to your Heavenly Parents, and to God your Heavenly Father.

6. Always be still and keep the fear of God, when there ~~there~~ is a corpse in the family; for the heavenly host is then near you.

7. Ye shall dress a male corpse with a shirt and winding sheet, and shall put a handkerchief on, and a muffler if necessary; And upon the corpse of a female ye shall put a Cap, Collar, & handkerchief.

8 Attend to the law of the state as to the length of time ye keep a corpse.

Section XXVII

The order as respects the Holy Worship of God.

1 Ye shall at all times present yourselves to worship God, with clean hands and pure hearts, and a justified conscience, The holy laws of Zion, the voice and power of eternal truth doth solemnly & utterly forbid that

any soul should go forth to worship, when under the condemnation of sin.

2. And whoever shall knowingly violate or break any of the holy orders contained in this book, it shall be counted a great sin unto them, until it is honestly confesed and past away in order.

3. Ye shall drep as near in uniform as possibly consistant, when ye assemble to worship God. No dirty nor ragged clothes to be worn into meeting.

4. All laughing, sneering hunching, mocking and blinking, in the Holy worship of God, is utterly forbiden.

5. No one shall stand with the body stiff, and lips closed in time of [illegible] Singing.

6. When ye go forth in the march, ye shall bend your knees, and motion with your bodies up and down.

7. When ye go forth in holy order ye shall take three steps of an equal length, setting your feet strait forword at the turn, forword and back. Bend your knees and make your taps solid and firm.

8. Brethren shall take the whole shuffle, proper, solid and firm, and sisters the half shuffle. Stiff will bandage or pride, have no part in the works or

worship of God, nor the soul that posesses them.

9. When ye kneel in prayer, ye shall bend the right knee first; when ye rise up, brethren shall rise on their right foot, and sisters on their left.

10. When ye go forth in Holy Order, brethren shall set out with the left foot, and sisters with the right Brethren turn to the right and sisters to the left. But in other exercises, all shall set out with their right foot.

11 When ye stand in meeting in time of speaking, ye shall keep perfectly still. And when ye fold your hands ye shall put your right thumb on taps. &c. No gaping or yawning ever should be done in holy worship.

12. Ye shall stand in strait ranks when standing in order in a body.

13. Ye shall labor to keep the true gift of singing that was first given to the people of God. And as it is the Elders gift to lead and direct the worship of God in all things, so it will be their duty to see that the true gift of singing, which is solid, heavenly and melodious: is kept in the Church, and handed down from generation to generation.

14. The leading gift belongs to the brethren and with them must ever remain.

15. The Elders shall require every one to be active, simple and free in the worship of God. The mocker & scoffer, the sluggard and drone, shall in no wise pass unpunished; if they do in this world, remember they will not in the world to come; for God doth require that ye offer unto him the richest and best ye have; even Zeal, sincerity and purity of heart: not wanton pride and carnality, hypocrisy & deceit.

16. No one shall stay out of meeting only by permision of the Elders; nor go out only on account of sickness or hard cough, or some other important necesity.

Section XXVIII

The order of the Sabbath &c.

1 "Six days shalt thou labor and do all thy work; but on the seventh day thou shall rest" Ye shall do no unnecesary hand labor on the sabbath day; but ye shall keep it holy and sacred unto the Lord your God.

2. Ye shall do no shaving, cutting of hair or nails, blacking or greasing of shoes, or washing of feet on the Sabbath.

3. When the sun sets the sisters may go to the washhouse to pick over the dirty clothes ready for for washing.

4 Ye shall not walk in the gardens nor orchards on the Sabbath.

5. Ye shall not go to your shops, unless it be a short and very necessary errend. Never spend more than five or ten minutes in your shops on the sabbath, without liberty from your Elders. Keep in the dwelling house and mostly in your own rooms.

6. Ye shall have no riding out, nor visiting from place to place on the sabbath. But when ye have visitors with you, from other places, sabbath afternoon is a good and suitable time to visit them.

7 Ye may improve your sabbath days in writing hymns and anthems and the journals of sacred things &c. But no writing of temperal things is to be done on the Sabbath in any part of the church.

8 Ye shall do no baking of bread, pies &c. and boiling, baking, broiling or frying of meat on the sabbath.

9 Ye may read the bible, and such books as have been published by believers; but no other books, ballads, nor pamphlets.

10. Ye shall walk on your tiptoes when you enter the dwelling house saturday afternoons, and sabbath days; and always take off your hats or bonnets.

11 Ye shall not converse unnecesarily upon what is going on in the world; nor tell stories that ye may have

heard, or read, or collected from the tounges or hands of the wicked or unclean.

12. No loud or boisterous talking or laughing is to be done on the sabbath; but ye shall keep the fear of God in all of your goings forth remembering it is an Holy day of the Lord.

A Holy written, sacred & sealed Covenant between Father Joseph, Mother Lucy, & the Ministry & Elders of the Church

1 New Lebanon Columbia County New york — State. February D. 23d 1841.

We, the annointed of God and the power of wisdom appointed by Mother Ann, Father William & Father James, have on this twenty third day of February eighteen hundred and forty one written, and caused to be written, and handed forth to mortals, a correct copy of the Orders, Laws, Rules and regulations of the Church at New Lebanon and Watervliet.

2. We, the ministry, Joseph Meacham and Lucy

Wright, who first by the revelation of God, established the order of God's holy people; and gathered the said Churches at New Lebanon and Watervliet, do here in the presence of God our Heavenly Father, Mother Ann, Father William and Father James, solemnly testify and declare that the order and regulation contained in the foregoing writing, is that which, in the Church was established by the gift and revelation of God.

3. We Joseph Meacham and Lucy Wright do further more, on this twenty third day of Febuarary, eighteen hundred forty one, give and cause to be given and, and cause to be handed to the Ministry, the first Annointed of God upon earth, and to the Elders of the said church at New Lebanon, and to the Deacons therein established, both male and female, a correct copy of the said Orders and regulations of the church at New Lebanon and Watervliet.

4. And we do furthermore solemnly enjoin that these laws, orders and regulations should be kept in the hands of the Elders of the said Churches of New Lebanon and Watervliet as a perpetual statute and standard by which the Church shall be led, throughout all generations forever and evermore; Amen.

And we Joseph Meacham and Lucy Wright do on this twenty third day of February, in the year of our Lord eighteen hundred and forty one, solemnly enjoin, and require that if by the interposing hand of Wisdom, those who stand as the Ministry and Elders of the said Churches, shall, at any time, see fit to repeal, alter, change, or remodel any of the said laws, orders, rules and statutes herein contained, it shall be their right, and privilege and duty so to do.

Witness.

This holy written and sealed covenant we, the first chosen and anointed of God, do solemnly testify to be true and unshaken, and to this we bear witness, in the presence of God and place our names and seals forever to remain.

Ann Lee
William Lee
James Whittaker

Written, signed and sealed by the voice and hands of

Joseph Meacham
Lucy Wright

We the present Ministry of the Church of Christ in New Lebanon, do solemnly and conscientiously own and acknowledge our full faith and approbation of the foregoing holy Orders and Covenants, which have been given by divine revelation, and sanctioned, signed and sealed by our beloved Parents in eternity.

As we do solemnly promise in the presence of God and our heavenly parents, faithfully to support and maintain the same, from this time, henceforth forever, as far as wisdom will admit.

In testimony whereof we thankfully set our names, and affix our seals, to the same this twenty third day of February, eighteen hundred and forty one.

Ruth Landon. Ebenezer Bishop.

Asenath Clark. Rufus Bishop.

We, the present Elders of the first Order of the Church aforesaid, do solemnly and conscientiously own and acknowledge our full faith and approbation of the foregoing holy Orders and Covenant which have been sanctioned, signed and sealed by our Heavenly Parents in eternity and also, by our beloved Ministry.

And we do solemnly promise in the presence of God & our heavenly Parents, faithfuly to support and maintain the same, from this time henceforth forever.

In testimony whereof we thankfully set our names, and affix our seals, this twenty third day of February, eighteen hundred and forty one.

Betsey Darrow. David Meacham.

Betsey Bates. Daniel Boler.

We, the present Elders of the second Order of the Church at New Lebanon, do hereby acknowledge and give our approbation, to the good wholsome orders heretofore and herein written as being the Holy Orders of God; and as such we do hereby certify that we do solemnly promise in the presence of God and our Heavenly Parents, to faithfully maintain and support hence forth forever.

In testimony whereof we hereunto sign our names, and affix our seals, this twenty third day of February in the year of our Lord, one thousand eighteen hundred and forty one.

Lucy Darrow. Amos Stewart.

Hannah Blake. Giles B Avery.

The word of the Lord as it respects the rights, duties and Privileges of the Ministry

My Holy annointed are called and chosen to stand as the first and leading Ministry; to watch over and direct, to instruct and counsel the whole union of my Holy People on earth. They are annointed and appointed by the holy power vested in them, to rule, and judge between flesh and spirit, between those who serve me and those who serve me not, between the vain and fleeting things of time, which bring darkness on the soul; and those things which constitute a holy and pure Church of Christ, which time nor desolation can never sweep away.

It is their right, and duty and privelege to alter or repeal any orders, rules, laws or regulations that may have been established, or that may be established thro' out the vineyard of Christ and Mother Ann.

It is also their right to establish new orders, laws, and regulations for any part of said vineyard.

It is their right to hold the keys of the kingdom of Heavenly Kingdom on earth, and let nothing pass the doors of my holy house or enter the gates of the holy vineyard below, that will, in any wise undermine

the holy foundation on which it is built and planted.

It is their right, duty and privilege to keep open the door through which the golden chain of love, union, strength and blesing, circulates and passes from them to all other Churches throughout the Holy House of God, and the heavenly vineyard on earth.

It is their right and duty to receive from the hands of other believers, and give to them such gifts and presents as they may think ~~shall~~ will be a strength and benefit to them; whether of spiritual or temporal things; that other believers may not feel cut off from them, nor from my holy Church.

The Ministry shall in no wise blend in common with the rest of the people. They shall not work under the same roof, live in the same house, nor eat at the same table with the with the family. But their dwelling place shall be in the meeting house, even in my most holy sanctuary. It is their right, duty and privilege to go to every society of believers thro'out the land, as often as circumstances shall render it convenient and they in their wisdom may deem it proper. For in their hands are placed the the keys to my holy & heavenly Kingdom on earth.

It is their right and duty to hold a span of horses

in their possesions, (but not take care of them themselves) that they may have them at their controll, to go any of their journeys at any time, when they, in their wisdom deem it proper.

It is furthermore the right duty and privilege of Elders and Trustees of the church to keep their union, joining and relation to Elders and Trustees thro out the village, both by going to other families and permitting the Elders and Trustees of other families, in union with the Lead, to come in order to the Church, that is, for the Trustees to go to the Office and the Elders to call their first.

But now O ye indwellers of my Holy Temple on earth, draw near unto me, and hearken to my words while I sound forth unto you truths, truths, yea solemn truths: For I am the Lord your God; therefore with reverence and fear draw nigh unto me.

Who shall put forth their hands to steady the ark? Who shall raise their voice, or move their tongue to judge my Holy annointed? Verily, verily I say unto you each and every one that dwelleth within the Holy Temple, if ye put forth your hands, or raise your voice, or move your tongue to judge my holy Annointed; their food or raiment their business or concerns, their out goings or in

comings, what they give or what they take, their stores or possesions. Remember I say, if ye judge my annointed, ye judge that God by whom ye shall be judged. But I say, beware how ye speak of, or how ye treat my Annointed; lest the judgments of a righteous God fall upon you, and ye be smitten before my face.

Plead not with the Lord for indulgence; defile not my house with your manner doings, lest it be an unclean way in my sight, and in my judgement ye be smitten by my mighty hand. But with fear and reverence draw nigh unto me all ye inhabitants of Zion, & hearken to my voice.

If ye will indeed observe the holy Laws and statutes contained in the foregoing book written by your Father Joseph & Mother Lucy; if ye will indeed observe and keep them and in no wise depart from them, even as I blesed my chosen people of old, even so will I bless you.

Blesed shall ye be in your basket, and blesed shall you be in your store; blesed shall ye be in your out-goings and blesed shall ye be in your incomings. Blesed shall ye be in battle, and blesed shall ye

be in the field; blessed shall ye be in the increase of your stock. Blessed shall ye be in the produce of your fields. Every thing shall be blessed that ye put your hands for to do. Blessed shall be your dwelling places, and blessed your habitation. Blessed shall be the offerings, which ye offer before the Lord your God. And the sweet incense thereof shall ascend unto his holy throne. And when I send forth heavy judgments upon the earth, I will stretch forth my hand and guard my heritage. Yea I will gather you as a hen gathereth her chickens under her wings. I will lead you by the hand as a kind Father leadth his little son. I will cause your enimies to be dismayed, and those that seek to do you harm, in judgment I will smite.

But if ye observe not the laws and statutes of my holy house, ye shall be cursed before my face.

Cursed shall ye be in your basket, and cursed shall ye be in your store; Cursed shall be the increase of your stock, and cursed shall be the increase of your ground.

And I will cause my heavy judgements to come upon you, and I will cut you down in my wrath,

and will sweep you from before my face. You shall be a stench in my nostrils an abominable and unclean thing before my eyes; and as dung and drops will I cast you from my presence, because you walked not in the way which the Lord your God had spaved for you. For I am a righteous, and a Holy God; and in righteousness do I judge the inhabitants of the earth.

Come nigh unto me all ye indwellers of my Holy Temple, and remember the Lord your God this day.

The following are further words from Father Joseph.

Concerning the Holy Orders of the Temple as first established.

Hearken, O ye Elders in Zion and rulers in the house of the Lord. Give ear while I speak to you concerning that Holy Order, in which, by the revelation of God Mothers Church was established.

O Dearly Beloved, the sufferings which† and which pen would fail to print yea the sufferings which can

† mortal tongue cannot describe

neither be expressed nor imagined my soul and body did pass day by day to establish the holy Orders of the house of my Mother.

To this the Ancients of the people who are now alive can bear witness. — After the mantle of my blessed Father James did rest upon me, and I received the Holy Annointing of my Heavenly Father; then it was, that as I prayed, under the heavy weight of burden that seemed to me insupportable, an Angel took from me my immortal spirit, and with it did ascend even to the third heavens.

Here I beheld the holy Order of heaven; here it was my Heavenly Father, Holy Mother Wisdom, Jesus Christ, and my heavenly parents, did begin to show unto me the Holy Order into which the people must be gathered and united together.

My Heavenly Father said unto me; arise and gather of the people a goodly number, of those who have heard the sound of the gospel trumpet; and build an house large enough for many people to dwell in: And thou shalt cause to be made within the house, rooms large enough, wherein ye may assemble to worship me the God of your salvation. And beneath this roof thou shalt gather, from the multitude of the people a goodly number.

Thou shalt not gather beneath this roof the halt and maimed, thou shalt not gather the feeble

mind and weak heart. Thou shalt not gather that which from its birth hath any infirmities. Thou shalt not gather that which is not endowed with a common degree of mental powers and faculties. Thou shalt not gather any encumbered in debt, trade or traffic.

Thou shalt not gather the slothful nor the drone the tatling tongue, the lying lips, or the deceitful heart.

And whoever shall cleave unto his natural kin, his Father & Mother, Brother, sister, Wife or children, house or land; Yea, I say, whosoever shall look back upon what he has left behind, he, or that soul, hath no part in me; but shall be cut off from my Holy Temple, and separated from my Zion.

Thou shalt gather none but such as are able to work with the Lord thy God for the upbuilding of Zion.

Thou shalt gather none but such as may stand before me without spot or blemish.

But if, among the number thou shalt choose, there be those who are poor and destitute of this worlds goods freely gather them; remembering I am a Father and a Friend to the widow and orphan, who in want cry to me

Gather of little children a goodly number; yea let the number be great that ye take of little

ones, who have learned no sin.

Verily I say unto you, let this order which thou shalt gather to gather, stand before me without spot or blemish; and it shall be peculiar to me among all other orders of my holy people throughout all generations; yea, it shall stand as the centre, and first church upon earth.

When my Heavenly Father had made an end of speaking his word unto me then I bowed myself low, and said O my Holy Heavenly Father, all thou hast commanded me I will surely do.

Then the holy angel brought again my spirit & I returned to earth.

I went forth in the wisdom with which my Heavenly Father did clothe me, and his holy word spake I unto his ~~holy~~ people.

Then I was again brought under sufferings and tribulation, seeking to know how the people should go forth to worship God. The holy Angel did again gather my immortal spirit even to the third heaven.

There I beheld my blessed Saviour, an Holy Mother, Father William and Father James, with a large company of Angels, labouring back and forth in holy

Order, before the throne of God; they sung unto me; I learned and united with them.

Then my Heavenly Father said unto me; if there be any among my people, gathered into my first Church who cannot learn the beauty of my holy worship, & go forth in perfect order, know I have not chosen them as inmates of my first and most holy Church.

After my heavenly Father had made an end of speaking his word unto me, I did again return unto earth; and in sufferings and deep tribulation did I do the work which my heavenly Father had given me to do.

My Father had, before this time, shown unto me the true order of heaven; even Christ and Mother Ann at the head of the new creation. And with the Holy Anointing did my Heavenly Father anoint Mother Lucy, and did clothe her with the same spirit that my blessed Father James did clothe me; even to establish the holy Order of the Zion of God upon earth.

Through sufferings, through sorrow, through deep tribulation did I pass, even untill my natural strength was wasted, and the flesh consumed off my bones, to do the will of God, my Heavenly Father.

Dearly beloved Ministry and Elders, I have shown unto you the rectitude in which my Heavenly Father intended the first Church to stand, yea to stand before him as a perfect house without spot or blemish.

But since the day that I have written unto you of, the Holy hand of wisdom hath greatly interposed.

Now Beloved, I have given unto you my word concerning this pure and Holy Church. What it is, you know, and what it ought to be, I have told you.

But take courage, knowing the time will surely come when Zion shall be purged; when the temple of the living God shall shine forth with beauty; for the Lord your God delighteth in the pure in heart; and greatly doth he delight to add glory and beauty to his holy people on earth.

Therefore let every soul take courage, and press on, knowing the hand of the Lord your God is stretched forth to protect his holy chosen.

Dearly beloved Ministry & Elders.

Though I passed through a scene of deep tribulation, to write and cause to be written the Holy Order of Mother's house; yet I have done it with a willing spirit, knowing the burden and tribulation which rests upon you. I have seen the decline of the Church;- I have seen it fall from its rectitude; and I have seen many laws, rules, orders and regulations trampled under foot; and sunk in Olivian; and have thus remained to the youth, who have been gathered into the Church, entirely unknown.

And when I have seen these things on one hand I have seen you, Beloved Ministry and Elders, bowing your spirits in humble supplication before the throne of God your Heavenly Father.

Yea I have heard your entreaties and humble cries that Zion might be again restored to her glory; that the holy order of Mothers house might be again restored. My heavenly Father heard your cries, and he bade me arise, and write the Holy Orders of Mothers house, and cause it to be written even on paper by mortal hand; and then handed forth unto the lead,

that it might be kept, as a perpetual statute in the house of my Mother, throughout all generations.

But with a heavy heart did I begin to obey the word of my Heavenly Father unto me. I knew it would be a scene of deep tribulation for any martal that Mother could employ as an instrument to write the word.

I knew it would be a great change, and cause much tribulation for the young and rising generation to fulfill the requirements of God to those who dwell in the Temple. And I knew it would cause many trying scenes for the visible Lead on earth, although I doubted not that you would thankfully receive the word and ever keep it sacred, as the holy Order of the Temple of the living God.

But after my spirit was borne down under these heavy trials I wrote a little book of holy Order; for I say, beloved, I feared to write in full the order of Mothers house.

But my Heavenly Father said again unto me; Up write thou in full, the Holy Order of the Temple, for my time has come; I am rêdy and the people wait. I have fed this, my church, from the heavenly stores; and now they be ready

to receive, and with all to obey the Holy Orders of Zion. And those who are not prepared, and will not obey, shall be cast forth and scattered far from my holy people; +neither shall I gather them beneath the arm of my protection.

Beloved Ministry and Elders, I have now finished the word, and written the Holy Order of Mothers Church; and in union with Mother Ann, Father William, Father James & Mother Lucy, I do return unto you, my most hearty thanks for the thankful spirit that you have shown, to receive this, the <u>law</u> of Mother's House.

And it is the desire of your Heavenly Parents that ye would cause the Holy Orders to be read in your meeting once a year, throughout all generations, if in your wisdom ye see proper so to do.

And when ye read, receive also the love blessing of your Parents in Heaven, with four bows and four mild shouts.

+ They shall have no more remain among my Holy People

New Lebanon, Feb. 20th 1841.

A communication to the Ministry & Elders of the Church, from Father James & Father Joseph, respecting the necessity of News ~~papers~~ among the people of God. This communication, says Father James, we wish to have inserted in the latter part of the book of Holy Orders, with Father Joseph's other communication.

1

1. Beloved Ministry and Elders, says Father James, Gods people cannot be to careful in respect to admitting any thing in among them of a political nature, for this will have a tendency to create divisions and party feelings, which feelings can never be owned in the Church of God, nor in any of its branches. The spirit of party is the spirit of the world, that in which they delight together with the lust of the flesh, They will inseperably live and dwell together, with all their adherent evils, proportioned as to their extent one with another.

2. Politics, says Father, belong to the children of the first Adam, not of the second, nor of your blessed Mother. None of your Heavenly Parents, dear children, can ever own and bless you, in supporting and maintaing a desire to

blend with the children of this world in political strifes; for, as we have taught you from the begining, this would surely prove a deadly poison to your souls.

3. You that are gathered into the court of Zion, are furnished with time sufficient, (if you are obedient and faithful) to do that important work, which god, in his goodness, has called you to accomplish, which is, to walk so exact in his sacred orders, as will enable you to stand as bright shining lights of gospel purity to the whole habitable earth.

4. [illegible]

But no time hath he given you to spend in reading and conversing up on the political strifes and contentions of the children of men, for if ye do, your sensations become corrupted, whether ye are sensible of it, at the time or not.

5. For that which unnecessarily occupies your minds, and draws your sensation from your duty, and from the teaching which you have had in the gospel, will never fail to corrupt your sensation, and spread darkness over your spiritual sight; therefore be

be careful, as you have been warned, and pay strict attention to the order given you says Father.

6. The wisdom of God, requires that a universal check should be given, throughout Zion's habitations in this respect. The spirit and substance of this communication, was comprehended in the Holy Laws, though not defined in so particular a manner.

7. The example of a retrenchment, in this line must first be set, in this society, and at Watervliet.

And that this may be accomplished, says Father. it is the will of your Heavenly Parents, Beloved Ministry and Elders, (with your union and approbation,) that there should be but one weekly Newsprint taken in the Church, and the same at Watervliet: and that this, at all times be taken and kept at the Office, by the Trustees, and to be read only once a ~~week~~ month in the family. Unless in case there should be accounts in the paper of remarkable or uncommon judgements in different parts of the earth, which will of course, if such accounts are in it. be seen by the Trustees at the Office. And in such a case they can hand it to one of the family Deacons. And whenever the paper is to be read in the family, it should be

read in some suitable place, not in the dwelling house, unless it be, in case the sisters want to hear it, (which if they desire, it is as lawful as for the brethren;) then it may be read in the Deaconesses room.

But neither brethren nor sisters should, at any time read the political strifes and debates of the wicked; nor the filthy and obscene stories. And wisdom furthermore requires says Father that the trustees should take a neutral paper, that is not bound to any particular party, if such a paper can be found if not, take the print of the party that then bears rule, let it be which it may.

And at such times as when the Legislature are in session, it is the duty of the Trustees to see, and know whether there are any laws enacting or questions in agitation respecting believers.

And in such cases, if it be necessary they may take an additional paper. But in all such cases the trustees must act conscientiously. It is furthermore the desire of your Heavenly Parents, beloved Ministry, that whenever ye shall again write to the different societies, ye should insert a few lines in relation

to this matter; or send a portion of this communication
as your wisdom may deem proper.

I have now finished what I had to communicate
respecting this matter, says Father James; and
this I now submit to the wisdom of the Lord's anoin-
ted on earth; and with it my love again and again,
and my blessing forever to remain. Fare yewell best
friends on earth.

What Father James has spoken, beloved
Ministry and Elders, says Father Joseph, relative
to Newspapers, is the true order of God for his people
on earth; and I hope it will be received as such.

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